

Rev. C. C. Miller

Distribution

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ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

THE ORDINATION SERMON DELIVERED AT B.—L.—ST.

To Prof. S.-----

SIR.—Through the medium of the Christian Intelligencer, I wish to address a few lines to you, and to make some comments upon your appearance, and the character of the sermon you delivered at the late ordination of a certain gentleman of your religious creed.

The circumstances attending that ordination, and under which you delivered your sermon, you well knew, were of a peculiarly delicate nature. You were not ignorant that the society, over which you were about to institute Pastor, were indebted to the liberality of their neighbors for a public house to accommodate you and your associates;—that you were indebted for your music on that occasion to the choir that constantly attend divine worship at the house so generously devoted to your service, and in which are weekly delivered sermons that might well excite the envy, and stimulate the ambition of a far more able and pious man than yourself; and you ought not to have been ignorant, that, situated as you were, common courtesy, and some little respect for the feelings and opinions of persons of a different belief from you and your disciples, would have been expected at your hands. Be it known to you, Sir, that you are a man of ordinary talents, and that you cannot dazzle the world by the brilliancy of your genius; nor will the divinity of your character protect you from the insults you heap upon the larger class of mankind. Great men may take great liberties; but when their conduct becomes the polar star by which men of your stature attempt to direct their course, your conduct will meet with that contempt which the liberal and the enlightened part of the community ever stamp upon the deeds of an assuming bigot, or an established clown. You treated the members of your audience, who take the presumptive and alarming liberty to dissent from your particular creed, as if they were deficient both in spirit and in understanding;—as if they had neither sense to feel, nor spirit to resent your egregious insults. Thank God, that the time has passed, when a common minister of your profession, apparently void of all prudence or semblance of religious feeling, can so far tyrannize over the opinions of the people, as to be able to sustain the issue of such an assault;—and, with every prejudice in your favor, I can discover no such abilities in you, as will insure your success in an enterprise, which, in this land of religious freedom for the last half century, has baffled the skill and cunning of the ablest and most assiduous of your predecessors.

When, Sir, you ascended the pulpit on that solemn occasion, and assumed to discharge the important duties incident to the office you filled, instead of darting upon the heads of your hitherto friends the bitterest invectives your imagination could invent, and indulging yourself in the most sarcastic calumny; instead of arrogating to yourself powers possessed by no less a personage than Jesus Christ himself, and assuming to stamp the index of eternal perdition upon all those who did not comply with your prescriptions; instead, I say, of thus wasting your strength, and consuming the time of your truly persecuted audience,—how much more would you have been likely to have advanced the cause of your Maker by assuming the character of a true Christian, and a lowly follower of our Saviour? Do you believe, Sir, that, on an occasion like that to which I allude, by placing yourself in an attitude above that of the common blackguard, the religious braggadocio; by grossly abusing, not only the sound and unspotted religious character of the preacher whose pulpit you then occupied, and in the presence of whose constant hearers you both then were, but also his society who had honored you with their presence, you would create any sensations in the bo-

soms of your candid listeners advantageous either to themselves, or to the doctrines you were advocating,—any sensations, Sir, but those of pity for your folly, and contempt for your temerity!

Under the third general division of your sermon, you enumerated a chain of doctrinal tenets, (among which was your favorite one of election,) without a full belief in every link of which, you, in effect, said, according to my best recollections, that no one could expect to enter the kingdom of heaven; and, that every minister who did not subscribe to your faith, was either a hypocrite, and sought to please men more than his God, or that he was such a blockhead that he could not see the truth, and had far better seek a subsistence by pursuing some other avocation. Now you knew that the wisest and most pious divines the world over produced have taken opposite sides upon this question, and no man of sense ever ascribed such efficacy to a belief or disbelief in which, as to suppose that the decision of that point would either insure himself future happiness, or be the means of dooming others to everlasting misery. Calm your invidious feelings, and reflect a moment upon what must have been the feelings of your audience at the instant you pronounced this anathema upon their heads, and seemed so anxious to disafflict a part of your hearers towards their minister, who is so temerarious as to dare to express his own religious belief, and to neglect to pay divine homage to your august self! You may be more devout than any minister of any other denomination than your own; you may feel the importance of your own dignity, and be inflated by your supposed religious acquisitions; you may not be a hypocrite in any respect, but be conscientious in all your actions,—I will believe you scrupulously pious;—but your knowledge of the human heart must be very limited, if you suppose that even you could frighten people of reflection out of their long established and confirmed religious opinions, and make them at once hail you master. While arrogating to yourself the character you did, had the thought occurred to you, that you was frail and shortsighted mortal, how must your crest have fallen! Great, indeed, would have been the change, and, permit me to add, Sir, much to your advantage. It is certain that the imperfections of human nature are many and great, and experience has taught us, that it is no less certain, that every man is most blind to his own frailties. It is, then, the imperious duty of every person to extend the hand of charity to his neighbor, and to quicken his own mental vision by the brilliant coruscations of his fellow citizens.—Now, Sir, it must be evident to your sense that nature has not made you a perfect man, and it behoves you seriously to reflect, that there is a possibility, that the same power may have blessed you with an equally inveterate impediment in your intellectual faculties; and, that, being ignorant of your own mental imperfections, you may grossly err at the very point in which you feel the most sanguine.

To the Ecclesiastical Council assembled on the occasion above referred to, I would say, that your conduct, towards the minister above alluded to, was singular, unexpected, and very ungentlemanly.—Whether the disrespect with which you treated him was owing to some mistake, to your ignorance of circumstances, or to a general concert, I am not able to determine;—but let it have arisen from what cause it may,—you, as Christian ministers, as friends to the cause of religion, yes, as gentlemen, owe him some extenuating apology. You neither invited him personally, or by line, either to walk, pray, or dine with you; nor did one of you, who addressed the throne of God by prayer, offer up to heaven one aspiration, either for his temporal or spiritual welfare, or that of any of his society; you noticed him only to have one of your number vilely abuse him. That you should request him to take any part in the exercises of Mr. ———'s ordination, was not expected; but, that you would treat him with some little respect, or, at least, have allowed him to be passed over without abuse, was expected.

As to your performances in other respects, with the exception of the sermon, they were generally very creditable to those of your number appointed to act up on that occasion; though there was an evident effort with most of you to make a full display of your great piety, and your increased powers of self-denial.

The last particular to which I would call your attention, is the announcing to the audience, the great triumph you expected to obtain over your passions at the dinner table. This declaration, at such a solemn moment, was to me unlooked for and quite disgusting. I would inform you, gentlemen, that it is the custom with the moral part of the citizens within the sphere of my acquaintance, never to take any spirit on such occasions; and I should have suspected that a majority, if not all, of you were sober men, but for the public declaration that you intended for once to be temperate! That your intentions were good in abstaining from the use of ardent spirits at the dinner table, there is no doubt; and it is quite as certain, we be-

lieve, that the public would have heard of your fame, without any exertion on your part to trumpet it; and, that had you been silent, the effect of your good example would not have been completely lost, by making yourselves appear perfectly ridiculous.

A FRIEND TO DECENCY.

[For the Christian Intelligencer.]

FUTURE RETRIBUTION.

In my last communication upon the subject of future retribution, I proposed giving some further illustrations of my ideas upon this subject, and to show my reasons for believing that a more general prevalence of this doctrine would benefit the cause in which we are engaged; and it would be well in the mean time to trace the rise of the doctrine of no future punishment.

The first successful preacher of Universalism in this country, was Rev. John Murray. His peculiar tenets are well-known to have been, that the future salvation and happiness of mankind, were based upon the vicarious sufferings of Christ;—that he truly and really did suffer on the cross as a substitute for all mankind; promising also, that they were deserving of future eternal punishment, and that the law of God denounced this penalty upon the transgressor. Consequently, this punishment being transferred and actually inflicted upon Christ as a vicar or substitute, it could not again be inflicted upon a single being for and in whose stead he suffered the penalty of the law. This is, (as correctly as I can trace it,) the origin of the doctrine of no future punishment. More correct views of the divine administration were obtained by the successors of Mr. Murray and the doctrine of personal retribution was generally admitted. But many still held to the doctrine of no retribution beyond this life, and while delighting to believe that a change of worlds presented no bar to the operations of divine mercy, they did not consider that it would be equally unreasonable to suppose that it should bar the demands of justice.

The sentiments of Unitarians generally are the same or nearly the same with those Universalists who believe in future retribution; and nothing apparently could hinder the union of the two sects but the supposed prevalence among Universalists of what the Unitarians are pleased to term "their distinguishing tenet" viz. that retribution is confined solely to this world; and that all, good and bad, are made at death immediate and equal recipients of consummate happiness. Had it not been that this opinion had obtained abroad among other sects, that the distinguishing tenet of Universalism was the immediate happiness of all at death, I see no reason why the two sects should not have united after the absurd doctrine of substitution and some others equally objectionable had been forsaken by the Universalists.

But the truth is, that the doctrine of immediate happiness of all at death has not obtained so general a prevalence among Universalists as has been supposed by other sects. As far as I have been acquainted with them, I have found but comparatively few who were ready to admit the immediate happiness of all, good and bad, upon a change of worlds. The reason why it has been so commonly supposed that what has been stated as the distinguishing tenet of universalism, has perhaps arisen from the multitude of publications which have appeared from that side of the question, compared with the few which have maintained a contrary opinion; & a kind of orthodoxy held up by the former which has seemed to say to the world, "you are not a true Universalist, if you admit any future retribution."

The Unitarians are a little too vindictive in their notions of future punishment to be consistent with their other tenets—at least in some of their preaching; though many of their best writers are entirely free from such a spirit. Had an union taken place, this feature would probably have been softened down by an interchange of opinion with the Universalists, so as to be more in harmony with the character which they ascribe to God and their notions of the divine administration; and all in my opinion which has prevented this union is, the zeal and pertinacity with which the doctrine of no future punishment has been contended for and the silence which has been held by many who do believe in future retribution but are willing to yield the point for the sake of harmony in the order.

One other thing has also had a tendency to prevent the amalgamation of the two sects; that each has been too ready to form his opinion of the views of the other from the publications of the orthodox.—This has kept up a strong prejudice on both sides. That an amalgamation could now be effected is doubtful; if effected at all it must be the work of time, but much can be done towards effecting a friendship between the two denominations that would tend to advance the interests of liberal christianity.

What has been understood to be the "distinguishing tenet of universalism" has at least thrown much talent into the body of Unitarians which might have been enlisted on the side of universalism. Men deeply acquainted with human nature

know that it will not do to break up old associations too suddenly. They know that all our associations of evil from the effects of vice have been connected with futurity and that new associations of evil as the effects of vice in time cannot be formed sufficiently strong to prevent it; and hence the dread they entertain from the idea of fellowshipshipping a denomination whose "distinguishing tenet" is the immediate happiness of all at death."

Many, as true Universalists as any we have in the order, and men of talent, and influence, have been kept from an open profession of it from this single circumstance and sat down for years contented with, or rather submitting to, the preaching of the absurd doctrine of Calvinism, or have joined the Unitarians who would, had it not been for this to them offensive feature in our doctrine, have united to give the order a standing and character in society which would have made it much more effective.

With respect to the moral effect of the two opinions, we can reason safely in favor of that of future retribution. By future retribution I would be understood to mean, that death presents no bar to the unexecuted demands of justice on the transgressor; that he cannot escape a just retribution even by ending his mortal career; that no encouragement is offered in the Gospel to sit down in spiritual indolence under the vain hope that death will finally free us from vices and their evil consequences we cannot form resolutions to forsake. It is self-evident that such an opinion would have a better effect at least upon that class who are not virtuous from principle and education than the other; and I would seriously ask, if that opinion which supposes that death bars retribution is not akin to that notion so common among mankind, that sorrow for sin answers all the purposes of obedience with respect to future life? One depending upon final repentance and the other on a change of being for salvation.

I have already exceeded the proper bounds of a communication, but I hope that this subject will be taken into serious consideration and if the "distinguishing tenet" of universalism is not the immediate happiness of all at death; that it may be known. In confirmation of what I have stated respecting the opinion entertained by other sects, that the distinguishing tenet of universalism is no retribution beyond this world, & would be true since writing the above I have had an opportunity of seeing a late Unitarian paper in which the editor in defending Mr. Ware from the charge of Universalism, says "The name Universalist is used to denote one who rejects the doctrine of future punishment;" hence it appears that Unitarians are willing to fellowship such as do not reject this doctrine.

J. W. H.

[For the Christian Intelligencer.]

COMMENTARY ON JONAH, III.—10.

JEHOVAH, the Creator, Preserver and Governor of the Universe, possesses such transcendent excellence, independent of all created beings, that it becomes of infinite importance that his dependent creatures should have correct views of his exalted character and attributes, so far as they can be known by his works and word.

In order that such a being may be acceptably worshipped, and that suitable and rational homage be rendered to Him, it is necessary that He should be exhibited to his subjects as He really is, a being absolutely incapable of change; a being infinite in all his perfections, mercy, goodness, truth, &c.

All the attributes of this adorable being must necessarily exist in unlimited perfection; consequently, he cannot, with any propriety, be said to change, to repent, to be angry and then pacified; to be wroth, and then appeased; because all these things imply a change of mind, from one state to another. We can, with truth, attribute all this to frail, imperfect man. If God can be said to be angry, and then appeased; to determine to do a thing, and then repent, and do it not, he certainly is a changeable being. It is true, the common received text represents God, as being angry with the wicked every day; and that he repented, that he had made man, &c. It is evident that such translation gives us wrong notions of God. It is believed and confidently asserted by many learned men that king James' translators were disqualified, either by ignorance or sectarianism, to perform that most important office of translating the sacred scriptures into the English language. However, be that as it may, it is a fact, not to be disputed, that the corruptions in our common bible, are almost innumerable. Hence arise our false ideas of God, and our duty to Him and one another. Hence arises those false, irrational and unscriptural doctrines, which have so long caused such bitterness and hatred, and such fatal divisions, among Christians. Hence also arises the necessity of those criticisms and incessant labors of the learned, in order to vindicate the character of God, and to rescue the sacred volume from the perversion of designing ministers. It shall be the business of this paper, to give the candid reader, what the author means, shall be a candid commentary, upon the last verse of the third chapter of Jonah. He has no sectarian views

to answer; and nothing to fear from any sect. He wishes all sorts of Christians "God speed," so far as they mean well, and do well, and no farther. He wishes to live in brotherly love and charity with all mankind. He means, if his health and life be spared, and he can spend the time, to examine in the original, the principal passages, where, in our common version, the words anger, angry, wrath and wroth, repeat, &c. occur, when applied to God.

His object is to " vindicate the ways of God to man." The character of JEHOVAH must be defended at all hazards, against all those false notions, which ignorance, bigotry, zeal without knowledge, and sectarianism have generated. All people want, is pure, unsophisticated light, in order to judge right. They must and will and ought to think for themselves; and they will generally think right and do right, if left to their own good sense, uninfluenced by designing ecclesiastics, for purposes of self-aggrandizement. With these prefatory remarks, I shall proceed to the design of this paper.

The passage in the common bible stands thus. "And God saw their works, that they turned from their evil ways; and God repented of the evil, that he had said, that, he would do unto them, and he did it not."

Jonah was commanded by God to go to Nineveh, and proclaim to its inhabitants, that in forty days their city should be overthrown. He went and preached, as he was ordered.

The people believed the prediction of Jonah; and forsook their evil ways: they repented, abandoned their wicked practices, and turned to the Lord.

When men sin, they are punished by God, in some way or other, in exact proportion to their crimes. When they repented and forsake their evil ways, God has mercy on them, forgives or pardons them. This, beyond all doubt, is the way in which God deals with his subjects. Indeed, one has but to open his bible, and he will find this doctrine on almost every leaf. The passage ought to have been rendered thus:

"And God saw their works, that they were converted from their evil ways; and God had mercy on them, concerning the evil which he had said that he would do unto them, and he did it not." The Latin Vulgate of St. Jerome reads thus.

"Et vidit Deus opera eorum, quia converti sunt de via sua mala: et misericordia eius, ut faceret eis, et non fecit."

The word "misericordia," is the perfect participle of the verb misereor, and always means, I think, to have pity, compassion, or mercy. In this sense it is, I believe, invariably used; and ought to be so translated in the passage before us. The sum of the whole is simply this:

By the preaching of Jonah, the people of Nineveh, became penitent; and having suffered that punishment which their offenses justly merited, God had mercy on them, by forgiving them their sins, restored them to his favour; and reserved further punishment for future crime, should they again be disobedient. That God will punish every man according to his demerits, is certain. That the design of punishment being correction, God will punish, till a reformation be effected, as equally certain. That he will cease to punish after the desired amendment takes place, is also certain. That the object of punishment, that is, amendment, will ultimately be produced, is as certain, as that God is all-powerful, and infinitely merciful; and as certain as that his truth endures forever. Thus all difficulty is removed by the proper translation of a single word.

ERASMUS.

Man may be justly entitled the great destroyer and exterminator of life, without regard to time, place, or circumstance.—By his power the strongest are overcome; by his ingenuity, the most subtle are circumvented, and their energies of body and mind made subservient to his necessities or pleasures. He is superior to the whole animal creation in the noblest attributes—but he enjoys one pre-eminence for which even the lowest have no cause to envy him. All the destructive animals fulfil their dire offices upon other creatures belonging to other kinds: when the lion leaps from his ambush, it is into the neck of the wild ox or of the antelope that he buries his claws:—when the deer they are pursuing; when the scream of the eagle sounds the shrillness, then let the wild duck beware.—Even the insatiably ferocious tiger keeps aloof from his brethren of blood. But, when the drums roll, and the trumpets clang;—when the banner-folds are shaken abroad upon the air; and the neigh of the charger re-echoes the deep notes of the bugle—then is man, with his boasted reason, preparing to spill the blood of his brother; to drive his desolating chariot over the faces of his kindred—spread havoc and despair before his path, and leave famine and pestilence to track his footsteps.—Am. Quar. Rev.

Antisthenes wondered at mankind, that in buying an earthen dish, they were careful to sound it lest it had a crack; yet so careless in choosing friends as to take them flawed with vice.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE....PAUL.

GARDINER, FRIDAY, OCTOBER 12.

KENNEBEC CONFERENCE. Knowing that the "Kennebec Conference" of orthodox congregationalists, had recently held its annual meeting in Farmington, and that the public would soon be put in possession of its Report, giving a statement of the present standing and prosperity of the cause of orthodoxy in this county, we, a short time since—before that Report came to hand,—improved a leisure moment to make some calculations as to the probable facts that should be reported by the conference relative to the success attending its efforts during the past year. Trusting that our readers will not take it amiss, we will here state our cogitations upon the subject.

There were last year belonging to the conference,—which includes all the towns in the county, as it then was, thirty three in number, with a population of about 52,000 souls, including also Litchfield in Lincoln, and Weld in Oxford, with an additional population of about 3,000 inhabitants,—985 orthodox congregationalists, men, women and minors, the two last of whom probably embraced three fourths of the whole. We knew that great and persevering efforts were necessary in order that the cause in which the conference is engaged should hold its own, that is, preserve its relative standing in the county, because it is notorious that light, knowledge and liberal views and feelings are making their own unassisted but triumphant way into every section of the country. People have begun to read, think, reflect and examine, and great exertions must be necessary to sustain that cause which cannot stand in the light of free inquiry. But we knew also that those exertions had been made. We were aware of the imposing machinery that is put in motion, not only to *preserve*, but to *extend* the cause of orthodoxy in the county; and knowing that by great exertions, aided with the appearance of exclusive sanctity, error would find more or less disciples almost every where, we came to the conclusion that the Report would present orthodoxy as having held its own as it respects its relative standing in the county; in which case, (the population increasing, as nearly as we can estimate it, about fifteen or sixteen hundred per annum,) it would be necessary that there should be about 50 persons added to the number belonging to the churches last year, which would give an aggregate of 1035 members belonging to the conference. This number would be no greater for this year, than 985 was for last year, considering the increase of the population of the county.

We did not believe they would make any head way. We were fully satisfied that all their exertions would be necessary to keep their cause in *as good* a condition as it was a year ago; and admitting that they would have done so much as to hold their own, we allowed them all which, considering the manifest errors of their creed, could reasonably have been granted.

In the midst of these calculations the Portland Mirror came to hand, bearing the wished-for Report. That part of it which relates to the loss and gain of orthodoxy in this county for the last year, we give in substance below.

GAIN.	LOSS.	TOTAL.
Albion,	4	0
Augusta,	9	9
Chesterville,	0	7
Farmington,	2	1
Hallowell,	1	5
Litchfield,	3	5
N. Sharon,	2	0
Temple,	0	2
Vassalboro'	8	4
*Weld,	0	2
Winthrop,	2	5
Pittston,	0	0
*Unity,	0	0
Wilton,	0	0
Windor,	0	0
	31	40
		976

It will be perceived by the above, that so far from orthodoxy holding its own in this region,—that is, instead of gaining 50, and having this year 1035 professors, it has not even succeeded in preserving the number of last year. There are nine less now, than there were then; and the relative and *actual loss* is about 60. And we are told in the Report, that the Conference has also lost two ministers during the last year, who have left societies not able to support them. There are but six orthodox ministers in the whole Conference, which embraces about 55,000 souls.

The Report states, that, "The number of pastors and private members, instead of being increased, has been diminished." And we wonder not that the authors of it add;—"We have abundant reason to humble ourselves and mourn." Yes, they indeed have abundant reason to be humble and to mourn, that all their efforts are necessary to keep their cause from losing more than 60 members. Orthodoxy is, of a truth, in a sinking condition—it must and it will go down; and we should think it time that they paused to inquire whether the real cause of their mortification does not in fact lie in the error of

*Sermon on the Dedication
of a meeting house after New-laws*

CHRISTIAN INTELLIGENCER.

their creed and the unhallowed arrogance of their conduct. They may depend upon it, that there is a light abroad in society in which their doctrine cannot stand. The good sense of the people is against them, and *these* are the real causes of their mortifying diminution.

We perceive by the Report, that a discourse was delivered before the Conference on the 25th of Sept. (the time when it was in session) by Rev. G. W. Campbell, of S. Berwick, from Gen. iii.—15. "It shall bruise thy head, and thou shalt bruise his heel." The discourse, we know, was quite a good one, for we heard Mr. Campbell deliver it only three days before in Augusta; and that we think was not the first time he had preached it.—We liked it very well, only we wondered, that, after saying Christ would destroy the devil and deprive him of his triumphs, that His "reign should be universal," that he should have an "universal triumph," (he used these words,) he should still allow that the devil should exist forever, and contend that he should triumph over many souls in hell, unsubdued by Christ, and that to all eternity! But we hardly, if ever, heard one of his sect preach a whole discourse, having all its parts consistent with each other.

RE-DEDICATION IN FARMINGTON. We have this week to notice a very singular transaction, which, it is true, is in itself a thing of little or no consequence; still, as it serves to show the factious and illiberal spirit by which some professing christians appear to be governed, deserves the severe reprehension of all the friends of decency and good breeding throughout the community.

Our readers have already been informed, by an article in our paper of Sept. 14th, that the new Meeting-House, erected the past summer by the united exertions of persons belonging to different denominations in the flourishing village at Farmington Falls, was solemnly dedicated to the service of Almighty God on the 6th of last month, and that Rev. SYLVANUS COBB delivered on the occasion a very able and highly satisfactory dedicatory sermon. It becomes us to add here, in anticipation of other facts hereafter to be introduced, that that dedication was strictly in accordance with the directions of a large majority of the proprietors of the house, who at a legal meeting designated Mr. Cobb, by a vote of nearly two thirds of the number of owners,—to preach the dedication sermon. As the Universalists were not only the largest proprietors in the house, (which circumstance alone would be enough to give them the choice of a Preacher,) but as they owned *more* of the building than *all* the other four denominations *put together*, it was thought they ought to have the right of choosing the person to preach at the dedication. To this there was no serious objection made at either of the meetings when all the proprietors were present. Accordingly a vote was passed by a large majority to invite Mr. Cobb, and with him a number of other ministers of the different denominations, owning each a part in the house, to join with and assist him in the dedication. Thus far things proceeded as they should, in the spirit of justice, fairness and liberality, and the dedication took place accordingly,—Mr. Cobb preaching the sermon. The other ministers did not attend because not invited by the committees appointed of their own denomination for that purpose!

We had heard, it is true, that, previous to the dedication, a few of the minority had given out the threat, that if Mr. Cobb preached, according to the invitation of a majority of the proprietors, they would take it upon themselves to have another dedication, at which a preacher of less liberality than Mr. C. is known to possess, should deliver a second dedicatory discourse!! But presuming that, having time for reflection, and finding that the services of Mr. C. were able, charitable and magnanimous, and having a regard for what belongs to decency and for what was due in common courtesy to the proprietors of the house,—and above all, believing that no minister of any denomination, who valued his character as a friend of peace and good order, could be found, who would, by any means, consent to lend himself as a tool, in the hands of a factious few, to preach, a second dedicatory sermon,—we had no doubt they would abandon such an hasty and unbecoming project, and not take measures to inflict a wound in the feelings of their neighbors or disturb the harmony which had hitherto prevailed.

But in this, it seems we were erroneous.—The resolution thus rashly taken, was not to be abandoned. Propriety and christian charity must be sacrificed on the altar of party rage and sectarian prejudice. Will our readers and the public believe it? Measures were actually taken to go through the ceremony of dedicating (if such it can be called) the house a second time! and a minister or preacher was obtained to gratify the sectarian feelings of this discontented minority and to take the lead in this outrage—for such we must call it—upon the established customs among christians! And who was that minister? It was not Mr. Rogers the Congregationalist preacher living in Farmington; for in justice to him it must be said, he spiritedly

declined accepting the appointment to preach, assigning as a reason, that as the Universalists owned the most of the house, it belonged of right to them to dedicate it, and he would not engage in the small business on which they purposed to enter. It was not Elder Boardman, the Baptist minister of N. Sharon; for he too declined preaching a second dedicatory sermon. These gentlemen living in the immediate vicinity, knew too well the state of things in Farmington, and had too much regard for their own reputation, it seems, to be seen taking the lead in exercises they could but know would be out of season, and offensive to the sober and reflecting portion of the people. It is true, we are informed, that those gentlemen were present at the time of the second dedication, and thus, after all, most inconsistently with themselves, seemed to sanction the plans of the few disaffected ones who led off in the business. But they would not consent to be the principle actors, and it was only after they found that the project would succeed, notwithstanding their declining, that they consented to be present (we do not know whether they took any part or not,) on the occasion.

The person who did preach on the occasion alluded to, was, we learn, a Methodist preacher by the name of Lovel, at present residing in Winthrop. We had formerly entertained an opinion of Mr. Lovel, calculated to make us very slow to believe that he could have been a man to lend himself as a tool to a faction bent on the prosecution of measures tending to promote strife and disunion; but experience has shown us how liable we are to be deceived. Whether he consented to preach on that occasion from an ambition to deliver a *dedication sermon*, or whether he was willing to be an instrument of making or encouraging a quarrel among strangers, we know not. It is enough to know, that he was the man who yielded himself to the purposes of a disaffected minority that had no reason to be dissatisfied with the previous doings, and went forward on the 14th of last month, to re-dedicate a house which but one week before had been solemnly, ably and most satisfactorily dedicated by a man, we will not say in every respect Mr. L.'s equal, but in every laudable characteristic his superior.

We understand that Mr. L. admitting that the house had already received "a christian dedication," obviated, both in private and in his public performance, in order no doubt to palliate the charge of impropriety in the attempt to dedicate it again, that he could conceive of nothing *improper* in re-dedicating the building—that it could do the house no *harm*, even if it were dedicated every week, &c. It is true it could do no harm, nor could it do it any good. As far as the house alone was concerned the circumstance to which we allude might be altogether unimportant—so much so, that it could hardly seem to be expedient to travel 30 miles to dedicate it a second time;—but as for there being nothing *improper* in those proceedings, we believe that, having time for reflection, and finding that the services of Mr. C. were able, charitable and magnanimous, and having a regard for what belongs to decency and for what

was due in common courtesy to the proprietors of the house,—and above all, believing that no minister of any denomination, who valued his character as a friend of peace and good order, could be found, who would, by any means, consent to lend himself as a tool, in the hands of a factious few, to preach, a second dedicatory sermon,—we had no doubt they would abandon such an hasty and unbecoming project, and not take measures to inflict a wound in the feelings of their neighbors or disturb the harmony which had hitherto prevailed.

But in this, it seems we were erroneous.—The resolution thus rashly taken, was not to be abandoned. Propriety and christian charity must be sacrificed on the altar of party rage and sectarian prejudice. Will our readers and the public believe it? Measures were actually taken to go through the ceremony of dedicating (if such it can be called) the house a second time! and a minister or preacher was obtained to gratify the sectarian feelings of this discontented minority and to take the lead in this outrage—for such we must call it—upon the established customs among christians! And who was that minister? It was not Mr. Rogers the Congregationalist preacher living in Farmington; for in justice to him it must be said, he spiritedly

under any considerations, to have gone on to dedicate it a second time. We trust all the ministers of our denomination, know what belongs to their own dignity too well, and have too nice a sense of what is due to good usage, common courtesy and christian charity, to consent to do what was done on the 14th of last month in Farmington.

N. B. The able discourse which Br. Cobb delivered at the real dedication of the Meeting-House in Farmington on the 6th of Sept. will appear in our columns in the course of one or two weeks.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

A DISCOURSE ON ROM. XIV.—16.

"Let not your good be evil spoken of."

BY EDWARD TURNER.

[Concluded.]

Thirdly. We expose the gospel and religion of Christ to scandal, when we allow our attention to religious concerns to interfere with the performance of other prescribed duties; or when, in keeping one command, we openly violate another.—The duties enjoined in the word of God are intimately connected. The precepts of the gospel form a chain, whose links are so united, that if one is broken, the whole is weakened or destroyed. "If a man keep the whole law, and yet offend in one point, he is guilty of all;" that is, he has broken the connexion which God has established between the several parts of his law, the fulfilment of which as a whole constitutes the christian character. But many fall into great mistakes in relation to this subject. A judicious author has observed, that there are cases in the concerns of religion, in which "men appear entirely to separate things, which God hath united, and one of which is as much commanded as the other. They disassociate the duties which must be considered collectively, if we would form just views of our obligations. They separate the common business of life from religious duties, supposing that religion cannot be carried into our ordinary employments.—Worldly business and religious service they deem to be totally distinct in their natures, and as widely removed from each other as earth and heaven. In the right execution of worldly labor, and in the right performance of religious duty, they seem to think, that a totally different set of principles and affections are brought into exercise; and that these principles and affections must be assumed and laid aside with those labours and services. Was such our moral state, a man might confine his religion to set times and places; and he might put it on, and put it off, as he does the garment of his body; he might serve God on the Sabbath, and mammon through the rest of the week; he might be a saint in the temple, and a son of Belial in the world. All those absurdities result from an error in first principles.

Common employment of some kind is the appointment of God, as much as any religious exercise. He, who has said, "remember the Sabbath day, to keep it holy," has also said, "six days shalt thou labor, and do all thy work." The last command is equally obligatory with the first. If a man labor on the Sabbath, he is supposed to violate the law of God; but if he devotes every day to what is called religion, he gets a name for uncommon engrossedness and piety. This is an error in theory, which leads to an error in practice. When we fulfil the common offices of the week, under a sense of the authority of God, who appointed them, and with a view to his approbation, then, in their performance, we act religiously, we serve God.—Religion is not a matter to engage human attention in church only, or in prayer, singing, or preaching; it is a diffusive principle, which ought to pervade and qualify every act, and to make a part of every exercise. Hence, in the labors of the field, or in the work-shops of industry, where confidence in the divine approbation stimulates useful exertion, a man is equally religious, as when he bends at the altar, or discharges any service which christianity prescribes. Religion, as respects its special exercises, was never designed to be the business of life; but its principles form the rule of moral conduct, and should be incorporated with all our habits and employments.

The preceding remarks present but a few of the cases, in which christians may bring reproach upon the gospel of Christ; they are sufficient, however, to evince, that men, whose lives are openly wicked, are not always the greatest enemies to true christianity; that the sacred cause of truth is too frequently "wounded in the house of its" professed "friends;" that the only effectual method of detecting error, is, to refer to "the law and the testimony;" that enthusiasm as much overacts the real spirit of the gospel, as indifference and lukewarmness fall below it; that religion, to be valuable, must be a living principle of action in every exercise, duty and employment of life; and finally, that we may fairly and safely conclude, that if the original constitution, the vital stamina of christianity had not been such as to resist the influence which error and corruption have exerted, the whole system would, long since, have "perished in the using."

Blessed be God, who protects his work, and who, though he permits it to be reviled, still supports, defends and establishes its true character.

[For the Christian Intelligencer.]

TO SAMUEL HUTCHINSON:

To write with fairness and candor, should be the aim of all writers. Controversial articles especially, should be free from all

that may be thought harsh or censorious. The spirit of charity should dictate every sentence. Truth, and truth alone, should be the grand aim in all discussion.

I shall briefly notice in this communication, a few statements in your answers which are (as I think) unscriptural. But here let it be understood, that I am not the organ of the Arminians, neither do I expect that I believe in all respects as they do. My mind may be blinded by prejudice, or biased by education. Sectarianism may possess it in a great degree; I may be in "darkness even until now."

The first that I shall at present notice, reads as follows:—"I do not believe it is God's will and desire that all sin should now cease, nor that it should until the dispensation of the fullness of times."—When a sinner really repents of sin, is exercised with "Godly sorrow," which "worketh repentance unto life; not to be repented of," receives the forgiveness of his sins, and is filled with "peace in believing, joy in the Holy Ghost;" it is reasonable to suppose he would cease from sin so far as this;—he would not willfully disobey God. This you will admit is correct; for if a person really repents of sin he will forsake it. Admitting then that the only real evidence of repentance is, that the sinner "break off his sins by righteousness and his iniquities by turning to the Lord," it follows of course that when all men repent all sin will cease. The Lord does not command one thing and will or desire another directly opposite. Hence, when God commands all men every where to repent,—when he exhorts them saying, "turn ye, turn ye, for why will ye die?"—when he says, "cleanse your hands ye sinners, purify your hearts ye double-minded," it is his will or desire that all men every where should now repent, should turn, cleanse their hands and purify their hearts; and had all men obeyed these commands the earth would now be full of the knowledge of God and all sin cease. You say on this subject, "I believe the law entered that the offence might abound;" so do I. Not that God made the law for man to break, but "where there is no law there is no transgression;" and God gave the law—a good law—a law fit to be kept and which was given for the good of man. Breaking this law is the offence, and if no law had been given, there could have been no offence. All that man does suffer, or ever will, is the natural consequence of sin, as explained in the Spirit of Prayer by Wm. Law.

The second article that I shall notice, is as follows:—"I maintain that no sinner can know of, or receive the forgiveness of sin, until he repents as in Acts in. 19." Now let us read this passage and see if it affords any support to the above quotation. It reads thus: "Repent ye therefore and be converted that your sins may be blotted out," &c. Does not this passage teach, that their sins were not then "blotted out," and that their sins would not be blotted out, until they should repent? The passage quoted from Isaiah, which you apply to sinners, (and I suppose you mean all sinners,) I suppose was addressed particularly to those of the children of Israel, who had departed from the Lord, perhaps only in some small degree, for if they had not been to the Lord, surely he would not command them to return. Let us look at the context beginning at the paragraph which "is used to begin a new subject." See Isaiah xliiv. 21, 22.—"Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me, for I have redeemed thee." You proceed to say, "therefore as transgressions and sin are finished in the mind of God who calleth things that are not as though they were, all sin will cease at the time that God always determined it should cease." So then it appears that as God always determined there should be just as much sin as there is, it must be his will that it should continue until he, by his Almighty power, sees fit to crush it. If it is his will that sin as a mass should yet remain, it will follow as a natural conclusion that individual acts of sin are not contrary, or opposed to his will; for were there none of these there would remain no more sin in the world. Hence, (to me) the unavoidable conclusion is, that it is not the will of God all men should leave off their wickedness, "live quiet and peaceable live in all godliness and honesty."

I shall in the next place proceed to state what I understand by the phrase "eternal death." I cannot suppose that a person in existence, whether in a state of happiness or misery, can be said in the strict sense of the word, to be dead. The body may be dead, but if the soul, the better part remain alive, it appears that a person in the most strict sense of the term cannot be dead. He may be also by figure of speech said to be dead in trespasses and sins; representing a state of insensibility to the only good. The first literal death then is the death of the body, and should the bodies of the dead not be raised, this would be an eternal death. The second literal death (I understand) is the death of the soul, which may well be called the second death. When this takes place, the wicked are then subdued, they are destroyed, they are punished with everlasting destruction, i. e. a destruction that will always remain. "For behold the day cometh, that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that

* The METHODISTS OWN 2 OR 3 Pews out of the 50 in the house.

THE CHRONICLE.

— Be it our weekly task,
To note the passing tidings of the times.

GARDINER, FRIDAY, OCTOBER 12, 1827.

Owing to an accident—our editorial articles having been miscarried on their way from Augusta to Gardiner—we are disappointed in not being able to present our readers this week with the usual and intended supply of editorial matter, but have been obliged to make up the paper not altogether in accordance with our wishes. We hope for the indulgence of our readers, and shall endeavor to be more careful of our editorial articles—poor as they are—in future.

Extract of a letter from Isaac Staples master of the brig Cobossee Conte, of this port, to his owners Messrs. E. Swan & Co. dated Havana, Sept. 15, 1827.

"On my passage out, I experienced very heavy weather. On the 1st inst. I fell in with the wreck of the schooner Sligo of N. York, and took off the crew, who had been 7 days on the wreck without water; but lost my small boat in effecting it. The following day I fell in with the wreck of the schooner John Spence of Norfolk, and took off the five survivors of her crew. They had been 8 days on the wreck; and four had perished, and the survivors had been obliged to subsist on the dead bodies of their companions. They were just alive when I got them on board, having been mangled and bruised in the most dreadful manner. They had lashed themselves to the taffrail rail, which even in smooth water would not have been more than two feet above the sea. The sufferings of these poor creatures can be better imagined than described. Their flesh seemed to be a complete jelly, and ready to fall from their bones. If I make a bad voyage I have the satisfaction of having been the instrument in the hands of my Maker, of saving ten of my fellow creatures from a horrible death. Their tongues were swelled and parched, and turned black as soot; but after two or three days they all were able to eat their allowance; and had I not fallen in with a N. York brig that took five of them they would have made a great hole in my provisions."

Would to God there were no more Judases now in the church than there were in the Apostles' days. How much good would be done, if our modern christians would repent as far as Judas did? It is lamentable to think that all we see of reformation generally, is a zeal for some particular faith destitute of works which of course is dead. But there is consolation in being assured, that it will not always be so; for Christ has declared that there shall be an end of sin and misery, and the last enemy shall be destroyed;—that there shall be an end of satan's kingdom, but of Christ's kingdom there shall be no end.—I believe all who heartily embrace the doctrine of the final salvation of all human beings and show their faith by their practice must be good men. **SINCERITY.**

[For the Christian Intelligencer.]

A FRAGMENT.

"I hear thee, O thou rushing stream! thou'rt from my native dell,

Thou'rt bearing thence a mournful sound—a murmur of farewell,

And fare thee well—flow on my stream—flow on, thou bright and free!

I do but dream that thy voice one tone laments for me;

But I have been a thing unlov'd, from childhood's loving years,

And therefore turns my soul to thee, for thou hast known my tears."

Thoughts like these crowded upon my mind as I took a long, a last farewell, of the home of my childhood—a home endeared to me by many tender recollections, though driven from it by the cruelty and avarice of an implacable father and the indifference of a mother. The home of my father's, lit up by the rays of the sun, lifted its modest roof from the midst of embowering vines and seemed to smile a request for my return. The stream which meandered through the vale murmured a farewell—the only one which afforded consolation to my aching heart. The rocks, thought I, which I have so often climbed and which alone, have witnessed my secret grief, will echo to a thousand voices, a thousand bursts of youthful merriment, but mine will be unheard and forgotten."

At these thoughts grief overcame me and a wish to return trembled upon my lips, but with an effort, a strong effort, it was suppressed and I turned from these scenes—forever. "Farewell," cried I, "to woods and mountains, to hill and dale. Farewell parents of my childhood endeared by so many tender recollections. And, ye too, companions of my earliest and happiest moments, fare ye well. Even to thee my father, I bid an eternal farewell, perhaps, hereafter when I shall have returned to my kindred dust you will recollect him whom you have made fatherless and you will weep for him who lone and deserted died. But then it will be too late, he, who might have been brought back by a tender smile, a kind word, is now beyond mortal reach or mortal ken. Even though an inhabitant of the world of spirits, the idea that these were your thoughts would be a consolation and my frail spirit would hover over scenes I love so well."

"Might but my spirit then return, and midst its kindred dwell,

And quench its thirst with love's free tears!—tis all a dream—farewell."

We think our youthful friend has chosen rather an unhappy subject for his "fragment";—for it is hardly rational to believe, that in this highly cultivated country, both "father" and "mother" would turn against a son and drive him from their "modest roof," without some very strong and obvious cause—to be found, most likely, in the turbulent spirit and ungovernable conduct of the child. We recommend to him an account in Luke xv.—Concerning a certain prodigal, who, after sad experience, found an humiliating return to his father's house his best policy.

An old Soldier.—There is now at the Poor House, in Stonington, Conn. an old soldier named Joseph Cook, who is one hundred and one years old. He is a native of Ireland; was a soldier at the time of Braddock's defeat, and also served in the Continental Army during the Revolution.

PRODUCTIVE INDUSTRY. Mr. Niles, editor of the National Register, having been appointed, by the Harrisburg Convention, one of a Committee to prepare an Address to the people of the United States, on the general subjects brought before that body, has, in behalf of that committee, nearly completed the arduous task assigned him. It will be ready for the press, he says, in a few days, and will form "the first great and general effort to develop the resources of the United States, and show the relations which exist between the different parts." In the investigation of this subject ("American System,"¹) Mr. Niles

says, he has labored eight hours a day for five weeks, made more than ten thousand references to books and papers, and satisfied himself with a full belief of convincing others, "that the production of labor in the United States have an ANNUAL value of more than ONE THOUSAND MILLIONS OF DOLLARS!" If the work shall sustain this conclusion, not only will the people of our own country have reason to rejoice in this accumulation of national industry, but the fact create great astonishment in every other quarter of the world.—*Ibid.*

A letter from Key West of Sept. 7th, received in this city says—"there is now a dreadful gale at this place, and the severity of it is such that the Mexican ship of war Libertad and brig Herman, have been compelled to leave the harbor and put to sea.

Balt. Gaz.

The testimony of a witness was last week rejected in the Superior Court at Hartford, because he denied the existence of a Supreme Being. The Judge informed the Jury that though he could not rule out the evidence of a witness for holding religious sentiments different from the mass of the community—much less for holding different religious sentiments from his own, he could not sit and hear a witness professing to testify under the sanction of an appeal to the searcher of hearts, when the very existence of such a Being was denied by the witness.

United States Literary Gazette.—We learn with regret that this review is demised—it has no longer an existence among the living things of the earth. All the talents of Bryant, Folson and Wiggleworth could not retain the vital spark. Its light is extinguished, and the public are in utter darkness, without even the consolation of a valedictory.—*Bunker Hill Aurora.*

Steady Habits.—It is a fact worth stating, as an exemplification of our steady habits, that the office of Town Clerk in Norwich, has been filled by father and son from the year 1726 to the present time—101 years.—We doubt whether a similar thing can be instances by any other town in this state.—*Norwich Canal.*

Rapid Travelling.—An Express, bringing an account of the drawing of a lottery, arrived in this city yesterday in two hours and fifteen minutes from Providence,—about 40 miles.—*Bost. Com. Gaz.*

Wanted, an apprentice at this office.

HARVARD COLLEGE.—On looking over the catalogue of the officers and students of Harvard University for the academic year 1827-8, we find, in the list of graduates, 17 candidates for the ministry, 26 theological students, 110 students attending medical lectures, 8 law students, 2 resident graduates. Of the under graduates, there are 57 seniors, 61 juniors, 48 sophomores, 60 freshmen. Total 329. *Salem Gaz.*

TO CORRESPONDENTS.

If any of our respected correspondents are disposed to think they are neglected by us, they may be informed that their communications do not always find their way to us, owing either to the carelessness of the persons to whom they are committed for conveyance, or to wrong directions by mail.

On looking over the list of letters remaining at the Post Office in Hallowell, published in the last Advocate, we noticed one addressed directed to the Editor of this paper.—It had been in that office ever since last August. On taking it out, it was found to be a communication from our venerable friend "W." of Portland. If he thinks we have neglected him, he will remember that the Editor does not live in "Hallowell," and therefore does not go to that office expecting to find his letters there. The Editor lives in Augusta, and his address is to that town.

Br. Woodman's Sermon, and several other communications, out of a large lot waiting for room, shall appear next week.

An obituary notice of Mr. Joseph Mayall, late of Berwick, shall appear next week; so also shall the Letter of Br. Cobb to Prof. Chapin, which we designed to insert this week, but which, in consequence of an accident, did not arrive at the office in season.

MARRIED.

In this town, last evening, by the Rev. Daniel Chessman, Mr. JOSEPH C. LIBBY to Miss Lois M. WATERHOUSE.

In Pittston, September 13th, Capt. Abner Jackson to Miss Lydia Bailey, daughter of Mr. Nathaniel Bailey, Jr.

In Keene, Mr. Volney Wilder, of Boston, to Miss Charlotte Page.

In Portsmouth, by Rev. Edward Turner, Mr. JEREMIAH L. LUNT, merchant, to AMEX TURNER, daughter of Rev. Mr. T.

DIED.

In this town, Deborah, daughter of Michael Burns, aged 6 years and 11 months.

In Hebron, on the 27th of January last, Capt. JOHN THOMPSON, aged 70 years. He was a veteran of the Revolution, and in the important scene that crimsoned the soil of Lexington. He was distinguished for sound sense, good judgment, and a large fund of information. His reverent memory enabled him to impart useful instruction to the young, and to correct the aged. The Scriptures he ever searched with new and increased delight, believing, and rejoicing in the precious promises it contained. He lived under the daily influence of that "faith which worketh by love, and purifies the heart." His heart, expanded with benevolence, was ever touched with tender sympathies at the sufferings of humanity. I have seen the big tear roll down his furrowed cheeks, when the case of a suffering fellow creature was related before him. I have seen the distresses of the "widow" and the "fatherless" alleviated by his kind assistance. And although not in affluent circumstances himself, he was the poor man's benefactor, the widow's friend and the orphan's father. I have seen him in the house of God and there witnessed the tender sensibilities of his heart. When the speaker alluded to the suffering of our Saviour on Calvary—or spoke of the unbounded love of God to man, his soul would seem to be set on fire with pure devotion, whilst he adored in silent ecstasy the boundless salvation of God. In short, through his life he believed in the final salvation of the world, through the all conquering Son of God, and when his master called him hence, he quietly fell asleep in his merciful arms, rejoicing in that faith which had afforded him so much consolation through life. And may the living, who have embraced the "like precious faith" follow the many worthy examples of this departed, venerable man.

[COMM.]

In Portland, on the 3d inst. Mr. Joseph Thaxter, in his 79th year. In early life, he embraced christianity, not merely in speculation, but with the most undoubted sincerity of heart, and that particular view of it entertained by Universalists. Through a long life he sustained christian, an unspotted reputation, adorned his belief by a practice evincing his unfeigned integrity, and a sweetness of temper characteristic of a meek disciple of Jesus. In his last sickness, he enjoyed the consolations of religion in a high degree, was perfectly resigned to his Father's pleasure, and, as long as his reason continued, was rejoicing in God, and desiring to depart whenever his summons might come. "Blessed are the dead who die in the Lord."—*Port. Argus.*

A GIRE.

WANTED, to do the work of a small family. —Inquire at P. SHELDON'S Book Store. October 9, 1827.

FOR NEW-ORLEANS.

THE staunch, fast sailing, and almost new Brig ALEXANDER, Reuben Stevens master, having part of her freight engaged, will sail with all possible despatch. For the remainder of her freight, which will be taken at a very low rate, apply to J. N. & A. COOPER at Pittston, or the Master on board the said Brig at Bath, where she is now discharging a cargo of Salt, which is for sale on liberal terms. Those who are in want of the above article, will do well to call while discharging.

J. N. & A. COOPER. Pittston, October 10th, 1827.

LIST OF LETTERS.

Remaining in the Post-Office, Pittston, Me. September 30, 1827.

Mary Brainard, Oliver Moulton, Abigail Basford, 2 Tristram Moore, Mary Crocker, Thos. W. Smith & Co. Lewis Goodridge, 2 William Trundy, Hannah Hunt,

HENRY DEARBORN, P. M. October 2

TAKEN ON EXECUTION, and for sale at Public Vendue, on Saturday, the twenty-first day of October next, at two o'clock, P. M. at the house of Elkanah M'Lellan, in Gardner, all the right in equity of redemption which Harvey Gay has in the following described lots of land situated in Gardner, viz. Lot No. 15, on S. Adams' plan of the Cobossee tract, bounded east by Brunswick-street, south by Lot No. 18, west on Lot No. 16, northerly on Factory-street. Also, in Lot No. 15, north by said Factory-street, west by Lot No. 17, south by Lot No. 18, being the lot now occupied by said Gay.

JESSE JEWETT, Deputy Sheriff. Sept. 20th, 1827.

KENNEDY, Esq. To the Heirs at Law and all others interested in the Estate of Nathan Bridge, late of Gardner, in said County, Esquire, deceased, testate, said County, Esquire, deceased, testate.

GREETING. WHEREAS a certain instrument purporting to be the last Will and Testament of NATHAN BRIDGE, late of Gardner, in said county, Esquire, deceased, testate, has been presented for probate to the Judge of Probate of said county, by the executor therein named.

You are hereby notified to appear at a Court of Probate to be held at Augusta, in and for said county, on the last Tuesday of October instant, and show cause, if any you have, why said instrument should not be proved and allowed as the last will of said deceased.

Given under my hand at Hallowell, this second day of October, A. D. 1827.

A. MANN, Judge.

Wanted,

A GOOD GIRL to do the work in a very small family. Apply to the Editor in Augusta.

CORDAGE.

THE subscriber having purchased the extensive CORDAGE FACTORY, on North Hampton Street, Boston, lately occupied by the Boston Cordage Manufacturing Company, has appointed Mr. HENRY LEWIS Agent and Superintendent, who is now ready to furnish Gauges of Rigging from the first quality of clean Hemp, and equal in Manufacture to any made in the United States at the shortest notice and on the most favorable terms.

Appl. to HENRY LEWIS, No. 31, India (corner of Custom-House) Street Boston. Boston, August 1, 1827.

J. W. LEWIS.

CHEAP ROOM PAPERS. A NEW supply of low priced Room Papers, just received and for sale at the GARDINER BOOKSTORE.

3m

Wool.

R. OBINSON & PAGE will pay Cash for WOOL. Hallowell, August 31, 1827.

BOOK AND JOB PRINTING.

EXECUTED in the neatest manner, and with despatch, at the Intelligencer Office.

3m

POETRY.

[For the Christian Intelligencer.]

ENIGMA.

There is a people in the world,
Who're scatter'd here and there,
They all have but one dwelling place,
And yet live every where;
Disown their parents and their kin,
Yet all of one relation,
Of whom enthusiasts give
The following description:

They're form'd of flesh, and blood, and bone,
Like other mortals move;
Yet not begotten of this world,
But children from above.

Their members are all mortified,
Their bodies dead and mangled;
Yet more of life than other folks,
Activity and vigor.

Their life's upheld by seeing things,
Which are invisible,
Which no man cloth'd in flesh e'er saw,
Or ever can and live.

They walk by faith and not by sight,
But still, as others do,
All stand in need of common light
To teach the way they go.

They have in them more carefulness,
Than any people other,
And yet they care for nought at all,
But cast it on another.

They take no thought for morrow's day,
Yet constantly look forward,
And lay up things for time to come,
E'en more than do the froward.

Though they deny and cross themselves,
Of earthly bliss and treasure,
Are more the mindful of their own
Best interest and pleasure.

Without reserve, or covetousness,
They have their conversation,
Yet covet earnestly the best
Provisions of creation.

Content with such things as they have,
Still labor hard to get
Those riches, which can't be enjoyed,
While in this mortal state.

They are so poor, they nothing have,
Yet very rich and wealthy,
Possessing all that soul can wish,
Superfluously and plenty.

Though not their own, yet they are free;
Though servants to all men,
They ever have been free from all,
Nor under bondage been.

They love their relatives and friends,
And as themselves all men,
Yet father, mother, brother hate,
And their own wives and children.

To rulers willing subjects are,
Obey and honor parents;
Yet no man, father, master call,
To no one will be servants.

They oft delight to be alone,
And when in this fruition,
Enjoy the best of company,
And sweetest conversation.

They have put off all bitterness,
Anger, malice, derision;
On this account, in them is more
Revenge and indignation.

With patience they all things do bear,
With all men are at peace;
Yet daily warfare they maintain,
Nor let the battle cease.

They have no strength, but can do all,
And they are then the weakest,
When, trusting in that power above,
Through faith they are the strongest.

PHILO.

MISCELLANEOUS.

[From the Monthly Magazine]
A remarkable instance of DIVINE PROVIDENCE in the family of Mr. Hastings.

This man was a reputable merchant in a country town in England. He married young, and had a numerous family, over whom as his temper was hasty and ungovernable, he exercised the parental authority with harshness and severity. His wife, who was a pattern of female mildness and gentleness, made it her study, by every softening and conciliating art, to keep her husband in good humour with herself and children, but often failed in both.

Charles, their eldest son, had one of those dispositions which, though easily managed by gentle methods, always revolted against the exertion of passionate and vigorous authority. It was therefore impossible that he should avoid frequent and angry disputes with his father, whose sternness and severity he returned with unyielding obstinacy. These unhappy contests acquired such additional force with increasing years, that when the youth had reach the age of fifteen, his father in a fit of anger, turned him out of doors, with an injunction to depart and never see his face again.

The lad's spirit was too high to render a repetition of the command necessary. Unprovided, as he was, he set out immediately on foot for London: where after much hardship and fatigue, he arrived, and finding an East India captain with whom his father had some acquaintance, obtained leave to accompany him in a voyage, which commenced in a few days.

Exasperated, as Mr. Hastings was, he could not help regretting that his son had so well obeyed the command which his passion had dictated; and the mother, for whom the youth had always testified the greatest affection, was long inconsolable. From their repeated inquiries, they were only able to learn that their son had gone to sea; but to what part, and in what situation they could not discover.

To this cause of distress, was soon added that of a decline in their circumstances, owing to repeated losses in trade. After an ineffectual struggle of a few years, they were obliged to retire to a

small house in a neighboring village, where almost consumed by grief, with health and spirits broken, they lived in indigence and obscurity. One advantage, however, occurred to Mr. Hastings from his misfortune; his temper was gradually softened, his passions subsided, and he attempted to alleviate by kindness the sufferings of his partner in affliction, behaving with the greatest tenderness to his wife, of whose amiable qualities he became every day more sensible.

Charles, in the mean time, was passing through various scenes of fortune. His first setting out was unfavorable. The captain to whom he had greatly recommended himself by his assiduities, died on the passage; and he was set ashore at Madras, without any money, patron or friend.—He was almost ready to perish from want, when an opulent merchant of the factory took compassion on him, and carried him to his house. After witnessing his diligence and fidelity for some time, in a very low employment, the gentleman advanced him to his counting-house, and initiated him into the commercial business of the settlement.

During a short probation in this office, the youth exhibited such tokens of capacity that he was thought a proper person to be sent a distance up the country, to a trading post of some consequence. He here managed some difficult and important concerns with so much address, and acted on some critical emergencies with such propriety and resolution, that he acquired the confidence of the whole factory. He was soon promoted to a lucrative and honorable station, and began to make a fortune with the rapidity peculiar to that country.

The impression of injury with which he had left his father's house, and the subsequent hardships he underwent, for some time suppressed his filial affection. He thought of home as the scene of severe and unmerited chastisement. By degrees, however, as better prospects opened upon him, his feelings became changed; he melted at the recollection of the uniform kindness of his mother, and the playful endearments of his brothers and sisters.—He even formed excuses for his father's severity, and condemned his own obstinacy, as at least, equally blamable. He grew so uneasy under these impressions, that not all the flattering prospects before him could induce him to delay any longer an interview, which he so ardently desired. He collected all his property and took passage for England, where he arrived, after an absence of nine years.

On landing he met with a townsman, who informed him of the melancholy change in his father's situation. With a heart agitated by every tender emotion, he instantly set off for the place of their abode. It was towards the approach of evening, when the unhappy couple, in melancholy correspondence, sat by their gloomy fire. A letter which Mr. Hastings had that day received from the landlord of his little habitation, to whom he was somewhat in arrears, threw more than usual dejection over the family. Holding the letter in his hand, "what shall we do?" said he; "he threatens to turn us out of doors—unfeeling man! But how can I expect more mercy from a stranger than I showed to my own son?" The reflection was too much for Mrs. Hastings to bear; she wrung her hands; sobbed and wept bitterly. Not a thought of her present condition dwelt on her mind; she felt only for her long lost son. The eldest daughter, whose elegance of form was ill concealed by the meanness of her dress, while the sympathetic tears tricked down her cheeks, endeavored to console her. The father sighed from the bottom of his heart; and two youths, his eldest remaining sons, hung over the mournful scene with looks of settled melancholy. Some of the younger children, as yet unconscious of sorrow, were seated round the door. They ran with the news that a chaise had stopped before the house, and a fine gentleman was getting out of it. He entered a moment after, when, on viewing the group before him, he had only strength enough to stagger to a chair and fainted. The family crowded around him, and the mother, looking eagerly in his face, "My son! my son!" and sunk down beside him. The father stood with his hands clasped in astonishment, and then dropped on his knees and exclaimed, "Heaven I thank thee." He then flew to his son clasped him in his arms and recalled him to life. His recollections no sooner returned than he asked his father's forgiveness. "Forgive you, Charles?" said the father—"It is I who need forgiveness." The mother, in the meantime, lay almost senseless in the arms of her daughter. It was long before she had strength to endure the sight of her son, whom she had so long desired to see. The whole family were overjoyed, and the eldest sister, who so easily recollects the beloved companion of her youth, exhibited marks of the liveliest sensibility.

After the first tender greetings and inquiries were over, Charles briefly related to his parents the various events that had befallen him; softening however the distressed parts, lest he should renew sensations already too painful. He concluded with acquainting them that all he had acquired was theirs; that he gave up the whole to their disposal, and should only consider himself a sharer with the rest of the children. The father would not accept the offer in its full extent, but borrowed a considerable share of his son's property, he associated him with himself in a mercantile concern, by which he was enabled to regain his former opulence.

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LUTHER.

"Luther," says Mosheim in his Church History, "was commanded to renounce his errors within sixty days, and cast himself upon the clemency of the Pope, on pain of excommunication. At first he purposed to appeal from the sentence of the lordly pontiff to the respectable decision of a general council; but as he fore-saw that this appeal would be treated with contempt at the court of Rome; and that when the time prescribed for his recantation was elapsed, the thunder of excommunication would be levelled at his devoted head, he judged it prudent to withdraw himself voluntarily from the communion of the church of Rome, before he was obliged to leave it by force; and thus to render this new bull of excommunication a blow in the air, an exercise of authority without any object to act upon. At the same time he was resolved to execute this wise resolution in a public manner, that his voluntary retreat from the communion of a corrupt and superstitious church, might be universally known, before the lordly pontiff had prepared his ghostly thunder.—With this view, on the 10th of December, in the year 1520, he had a pile of wood erected without the walls of the city of Wittenberg, and there, in the presence of a prodigious multitude of people, of all ranks and orders, he committed to the flames both the bull that had been published against him, and the decrets and canons relating to the Pope's supreme jurisdiction. By this, he declared to the world that he was no longer a subject of the Roman pontiff, and that of consequence, the sentence of excommunication, which was daily expected from Rome, was entirely superfluous and insignificant. For the man who voluntarily withdraws himself from any society, cannot with any appearance of reason or common sense, be afterwards forcibly and authoritatively excluded from it. Notwithstanding, in less than a month after this noble and important step had been taken by the Saxon reformer, a second bull was issued against him, by which he was expelled from the communion of the church, for having insulted the majesty, and having disowned the supremacy of the Roman pontiff. He was also condemned the next year by the diet of Worms, as a schismatic, a notorious and obstinate heretic; and the severest punishments denounced against those who should receive, entertain, maintain, or countenance him, either by acts of hospitality, by conversation or writing. And his disciples, adherents, and followers were involved in the same condemnation."

A PERSIAN EXECUTION.

When we halted, I found myself inclosed in a dense ring of spectators in the midst of which stood a great brass mortar, raised on a mound of earth, and beside it, stuck in the ground, was a linstock with a lighted match. The muzzukhees ranged themselves on each side of this horrible engine; and it was not without some difficulty that I succeeded in gaining a position, which appeared to me to secure me from the danger attending the explosion, and its consequences, when it should take place. Having taken my station, I began to look around me, and saw the officers of justice still pouring into the circle, which was widened for their reception by dint of plows. After them, or between two of them, came the prisoner. She was enveloped from head to foot, in a black robe, which also covered her face. Her step was firm, and her carriage stately. She frequently spoke a few words to the eunuch who accompanied her; but the noise was so great, that I could hear nothing of their discourse. As she approached the spectators became more quiet; and when she reached the mortar, not a sound was to be heard. Taking advantage of the silence, she spoke aloud, with a distinctness and composure that astonished every one, and made her words intelligible to all.—The officers perceiving that her wild address made some impression on the multitude, here interrupted her. She made no attempt to proceed, but resigned herself into their arms. They led her in front of the mortar, and yet her steps never faltered; neither did she speak or implore, as it is common for even men to do in her situation; neither did she curse as some do; neither did she weep. They told her to kneel down with her breast against the muzzle and she did so. They put cords round her wrists, and bound them to stakes which had been driven for the purpose; still she showed no signs of emotion, she laid her head upon the mortar, and waited her fate with a composure which a soldier might have envied. At length the signal was given; the match was raised, it descended slowly; and, at the moment when it was about to touch the powder, an audible shudder ran through the crowd.—The priming caught fire; a moment of sickening suspense followed; a groan burst from the spectators; the smoke passed away; no explosion followed; and the unfortunate wretch raised her head to see what had happened. A faint hope glimmered in my own heart that perhaps this was a device to save her life, but it was not permitted to live long. It had scarcely begun to rise within me, when I saw the priming renewed and the match raised again. The condemned wretch laid her head once more on its hard pillow, and uttered a low groan as if her spirit had parted. It had scarcely been uttered when the explosion took place, and the smoke covered every thing from my view. As it gradually cleared away, it drew a veil from over a horrid and revolting spectacle.—The two bodiless arms hung, with their mangled and blackened ends, from the stakes to which they had been bound; and

a few yards distant lay a scorched foot and leg. No trace of body or of head remained, and a few tattered remnants of clothes were all besides that were left. The arms were unbound from the stakes; and two women, who had issued from the ark at the sound of the explosion, rushed to the spot, seized them up, and concealing them under their veils, hurried to the Harem with these proofs that the demands of justice had been fulfilled.—Visit to the Ha-

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GRAMMAR SCHOOL

ON GREENLEAF'S PLAY.

A SCHOOL will be opened in this village on Monday next, at Mr. E. C. KEITH'S HALL, exclusively for English Grammar, in which a course of lessons will be given for the term of twenty-four days. The plan is that of Grammar simplified by J. Greenleaf, which no doubt claims by far the greatest improvement of any system of instruction ever published in this country. The progress made by the learner in this short space of time is surprisingly great. The importance of this plan when strictly pursued has been amply tested. It certainly merits the attention of all who would improve in this science.

An evening school will be opened in a room in the Lyceum on the same day-evening, and continued twenty evenings for those who cannot attend by day. New beginners will be attended to of any age not under ten, and those Ladies and Gentlemen, who wish further improvement. Terms of the evening school \$1—the other terms quite liberal. Inquire of Dr. Holmes, or Dr. Holman, where may be had a copy of the work for examination.

Gardiner, October 5, 1827.

P. S. The books will be furnished.

C. Those who attend are positively assured that incredible success and heartfelt satisfaction shall be realized.

LIST OF LETTERS

Remaining in the Post-Office, Gardiner, Me.
September 30, 1827.

Samuel Ames, Edward Jarvis,
Joseph Alley, Daniel Johnson,
Richard Budgen, 2 Nathaniel Keniston,
Simon Bradstreet, Doct. Lalah,
Wm. H. Byram, Joseph Lancaster,
Wm. Bradstreet, 3 John Mores,
Edmund B. Bowman, David Maxwell,
Nicholas Baker, John Nutall,
John D. Blake, David Newcomb,
Amos Bangs, Welcom Pincin,
William Curr, Phoebe Pottle,
Elisha Crowell, Henry R. & J. C. Quincey,
Isabel Coombs, Nathaniel P. Rogers,
Mary Dyer, Charles Ring,
James C. Duane, Jr. Jesse D. Robinson,
Durnier Delano, Stephen Robinson, Pitts-
Elizabeth Dill, John Rollins, Pitts-
Mason Dammon, Samuel Elwell,
Samuel Elwell, Friend Eleot,
Perez French, Samuel R. Fowler,
Martin Hadley, Fuged Houghton,
Joseph W. Hammond, Benjamin Hall,

October 7, 1827.

SETH GAY, P. M. 40

New Store.

THE Subscriber has taken the Store recently occupied by Mr. Harvey Gay on the corner opposite the Stone Grist Mill, and offers for sale a good assortment of

W. I. ENGLISH AND AMERICAN GOODS AND GROCERIES,

Comprising a good assortment of such articles as usually found in similar stores, all of which will be sold on the most reasonable terms for cash, approved credit, wood, bark, and country produce generally.

CASH, At a fair price will be paid for FLAXSEED.

WANTED by the subscriber, 500 cords of Hemlock Bark.

The subscriber also intends to keep constantly for sale a complete assortment of Sole, Harness and upper-leather, Morocco, Linen, and Binding skins, Wool, &c. &c.

Gardiner, August 9.

GEORGE COOK.

HORIZONTAL AND MOVEABLE HAY PRESS.

THE Subscriber has now in successful operation his new constructed HAY PRESS; which by applying the strength of one man to a crank, will give a pressure sufficient to condense twenty-five pounds of Hay into the compass of one cubic foot.

The peculiar advantages of this Press over that of any other now in operation, consists in the following items, viz.—It is one entire machine, capable of being put in immediate operation, either in a common barn, or in the open field; thereby saving the expense of constructing a building particularly for the purpose of pressing Hay. It is built on wheels, and can be removed at pleasure with the power of four oxen to any place where it may be wanting; thereby saving the expense and waste common in the repeated handling and moving of Hay in a loose state. It will, also, enable the farmer to press his own Hay, at his own barn, and at his most convenient leisure, and add all the additional value to the article which it is capable of for exportation.

This machine is simple in its construction and operation; not liable to get out of repair; and may be operated with by any common labourers. The box which receives the Hay is raised to a perpendicular position for filling and packing. When full, it is reduced to a horizontal position to receive the pressure which is applied by a piston, moved by a cog wheel and gearing.

This press has been examined when in operation by many gentlemen, who are considered as competent judges of its merits, and who have given it their decided approbation; but as it is presumed that no gentlemen would wish to purchase without personal examination, the subscriber invites such as feel an interest in it, to call on him at Pittston, or Mr. CALVIN WING, of Gardiner, as it will be in constant operation in one, or the other of said towns.

39 M. B. BLISS.

THE PROTECTION INSURANCE COMPANY,

IS DULY AUTHORIZED TO TAKE

MARINE RISKS,

FOREIGN and Coastwise. Rates of premium as low as in Boston or elsewhere. Policies issued without delay, upon application to said Agent at Hallowell.

April 27.

E. H. LOMBARD,

AGENT TO THE

PROTECTION

INSURANCE COMPANY,

IS DULY AUTHORIZED TO TAKE

MARINE RISKS,

FOREIGN and Coastwise. Rates of premium as low as in Boston or elsewhere. Policies issued without delay, upon application to said Agent at Hallowell.

April 27.

HOUSE AND LAND FOR SALE.

THE Subscriber wishes to sell the HOUSE, and

land attached to it, now occupied by him, and